



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Hameem*.<sup>1</sup>

2. Descending<sup>2</sup> (*of*) the book (*is*) from Allah, The Mighty *Hakeeme*<sup>3</sup> (*infinite hekmah*<sup>4</sup> Possessor).

3. Verily in the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*are*) surely *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for the believers.

4. And in your<sup>n</sup> creation and what [*He*] disperses of a *dabba'ten*<sup>5</sup> (*she-moving-creature*) (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people *youqenoona* (*they who believe with certitude*).

5. And the night's and the *naba're's* (*between sunrise and sunset*) variation and what Allah descended from the Heaven<sup>w</sup> of *rez'gen*<sup>x</sup> (*rain*<sup>x</sup>) so [*He*] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and variegating the wind<sup>w</sup> (*all are*) *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) for a people cerebrating.

6. *Telka*<sup>w</sup> (*she-that-asfar-it/ those*)<sup>w</sup> (*are*) Allah's *Aya'to*<sup>w</sup> (*Qur'anic statements*) [*We*] recite it<sup>w</sup> on you<sup>g</sup> by the right; so by which discourse after Allah and His *Aya'te*<sup>w</sup> (= *Aya'to*<sup>w</sup>) they<sup>z</sup> believe.

7. *Waylon* (*lengthy: stay in a valley in Hell/ bane/ woe*) for every *affaken*<sup>x</sup> (*slanderous-fabricator/ specious concoctor*)<sup>x</sup> *atheemen* (*repetitive sinner*).

8. Hears [*he*] Allah's *Aya'te*<sup>w</sup> (*Qur'anic statements*) (*to-be/ being*) recited<sup>w</sup> on him afterwards [*he*] insists, *mustakberan*<sup>6</sup> (*affirmably standing haughtily above submission*), as if [*he*] heard it<sup>w</sup> not; so *bashsherbo*<sup>7</sup> (*let-tell you<sup>s</sup> pleasant tidings to him*): by a painful torment.

9. And if knew [*he*] of Our *Aya'te*<sup>w</sup> (*Qur'anic statements*) a thing *ittakhatha*<sup>8</sup> (*[he] took and presumed*) it<sup>w</sup> jestingly; those for them (*is*) a torment, humiliative.

حَمْ

تَنْزِيلُ الْكِتَابِ مِنْ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِّمُؤْمِنِينَ

وَفِي خَلْقِكُمْ وَمَا يَبْثُثُ مِنْ دَابَّةٍ  
إِنَّ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ

وَأَخْتِلَفُ الْأَيَلُ وَالنَّهَارُ وَمَا أُنْزَلَ  
اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحِيَا  
بِهِ الْأَرْضَ بَعْدَ مَوْتَهَا وَتَصْرِيفُ  
الرِّيحِ إِنَّ آيَاتٍ لِّقَوْمٍ يَعْقُلُونَ  
تِلْكَ آيَاتُ اللَّهِ نَتَوَهَا عَلَيْكَ  
بِالْحَقِّ فَبَأْيَ حَدِيثٍ بَعْدَ اللَّهِ  
وَإِنَّ آيَاتِهِ يُؤْمِنُونَ

وَيَلِ لِكُلِّ أَفَّاكِ أَثِيمٍ

يَسْمُعُ إِنَّ آيَاتِ اللَّهِ تُتَلَى عَلَيْهِ ثُمَّ  
يُصْرِرُ مُسْتَكِبِرًا كَانَ لَمْ يَسْمَعُهَا  
فَبِشَّرَهُ بِعَذَابٍ أَلِيمٍ

وَإِذَا عَلِمَ مِنْ إِنَّ آيَاتِنَا شَيْعًا أَخْذَهَا  
هُزُوا أَوْلَئِكَ هُمْ عَذَابٌ مُّهِينٌ

النَّاجِ

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”.

<sup>3</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “الْحَكِيمُ”.

<sup>4</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>5</sup> For lack of a better term I chose a “she-moving-creature” for “دَابَّةٍ” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

<sup>6</sup> The word “mustakberan”=“مُسْتَكِبِرًا” does not have an exact English equivalent *per se*. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

<sup>7</sup> See the Lexicon attached to this Translation for *bashshara/ youbashsharo/ mubasheron*=بِشَّرًا يُبَشِّرُ أَمْبَشَرًا

<sup>8</sup> The word “إِنَّهُ” from “إِنَّهُ” which is “إِنْتَعَالٌ” for “الْأَخْدَادُ” as stated in لسان العرب; therefore, “إِنَّهُ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

10. From beyond<sup>9</sup> them (is) Hell<sup>w</sup> and not suffices<sup>10</sup> *a'n* (off) them what they earned a thing; and not what *ittakhatho*<sup>11</sup> (they<sup>z</sup> took and presumed) of lesser than-/without Allah *aw'leyaa*<sup>12</sup> (guardians/allies); and for them (is) a torment great.

11. This (is) a divine-guidance; and who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord's *Aya'te*<sup>w</sup> (messages/signs/proofs) for them (is) a torment of a *rejzen*<sup>13</sup> (successive: convulsive and perturbing torment) painful.

12. Allah Who subjugated [He] for you<sup>b</sup> the sea<sup>x</sup> to run<sup>w</sup> the *folka*<sup>w</sup> (ship/ships)<sup>w</sup> in it<sup>x</sup> by His command; and to *tabtagho* (you<sup>z</sup> earnestly-quest) from His munificence, and *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> thank you<sup>z</sup>.

13. And *He* subjugated for you<sup>b</sup> what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup> together from Him; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (miracles/signs/proofs) for a people rethink.

14. Let-say [you<sup>s</sup>] to whom<sup>r</sup> believed they<sup>z</sup>, to forgive they<sup>z</sup> for whom<sup>r</sup> not *yarjona*<sup>14</sup> (they<sup>z</sup> fear) Allah's days; to requite [He] a people for what they<sup>z</sup> were earning.

15. Whoever [he] worked righteously, so for himself<sup>w</sup>; and whoever [he] offended so (is) on it;<sup>w</sup> afterwards to your<sup>n</sup> Lord (are to be) returned you<sup>z</sup>.

16. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) Israel's sons the book<sup>x</sup> and the rule<sup>x</sup> and the Prophethood<sup>w</sup> and We provided them of the goodies<sup>w<sub>15</sub></sup> and We preferred/favored them over the worlds.<sup>16</sup>

17. And *aa'tayna* (We accorded) them evidences-she<sup>y m</sup> of the command;<sup>x</sup> so not differed they<sup>z</sup> except from after what came<sup>x</sup> (to) them the knowledge, *baghya* (envy-/selfish: excessiveness/transgression) among them; verily your<sup>r</sup> Lord judges among them The *Qeyamatey*'s<sup>w</sup> (Judgment's) Day in what they<sup>z</sup> were in it<sup>x</sup> differing.

مَنْ وَرَاهُمْ جَهَنَّمْ وَلَا يُغْنِي  
عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا  
أَخْذُوا مِنْ دُونِ اللَّهِ أُولَئِكَ وَلَهُمْ  
عَذَابٌ عَظِيمٌ

هَذَا هُدَى وَالَّذِينَ كَفَرُوا  
بِعَائِتِ رَبِّهِمْ هُمْ عَذَابٌ مِنْ  
رَّجْزِ أَلِيمٍ

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِي  
الْفَلَكُ فِيهِ بِأَمْرِهِ وَلَتَبْغُوا مِنْ  
فَضْلِهِ وَلَعِلَّكُمْ تَشْكُرُونَ

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ حَيْثَا مَنَّهُ إِنَّ فِي ذَلِكَ  
لَا يَنْتَلِقُ قَوْمٌ لَّوْفَتْ

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ  
لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا  
بِمَا كَانُوا يَكْسِبُونَ

مِنْ عَمَلٍ صَلِحٍ حَا فَلَنْفَسِيهِ وَمَنْ  
أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَى رَبِّكُمْ  
تُرْجَعُونَ

وَلَقَدْ أَتَيْنَا بَنِي إِسْرَائِيلَ  
الْكِتَابَ وَالْحِكْمَةَ وَالنُّبُوَّةَ  
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ  
عَلَى الْعَلَمِينَ

وَإِذَا نَتَّهُمْ بَيْنَتَ مِنَ الْأَمْرِ فَمَا  
أَخْتَنَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ  
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا  
كَانُوا فِيهِ مُخْتَلِفُونَ

<sup>9</sup> The word 'وراءهم' in 'وراء' means:

(1) 'القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرون وراءهم الآخرون.'  
(2) 'بعد الخلف، فالخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.'

(3) 'ولد ولد' (3)

<sup>10</sup> The word 'يعني' has double meanings: (1) suffices, (2) enriches.

<sup>11</sup> See footnote 8 above regarding 'أخذ'.

<sup>12</sup> The word 'أولياء' could also mean, among them: *protector, friend*.

<sup>13</sup> The word 'رجز' has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

<sup>14</sup> The word 'رجون' from 'رجا' meaning: *feared*. But such meaning for 'رجا' is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: 'مارجوك اي ما خفتك' 'see *اللسان*'

<sup>15</sup> The word 'طبات' = 'goodies' = 'goodies,' = a feminine gender means anything *delectable and legitimate*.

<sup>16</sup> Say Qur'an commentators: over the worlds' people of *their* time.

18. Afterwards We made you<sup>g</sup> on a *sha'rey'aten*<sup>w</sup> (*Islamic Way*)<sup>w</sup> of the command; so *ettabe'a* (*let-[you<sup>s</sup>] closely-follow*) it<sup>w</sup> and let not *tattabe'a* (*[you<sup>s</sup>] closely-follow*) *ahwa* (*tendentious likings*) whom<sup>r</sup> not know they.<sup>z</sup>

19. Verily they, never they<sup>z</sup> enrich/suffice<sup>17</sup> *a'n* (*regarding*) you<sup>g</sup> of Allah a thing; and verily the *dha'lemeena*<sup>18</sup> (*injustice-doers*) some (*of*) them (*are*) *aw'leyao*<sup>19</sup> (*guardians/-allies*) (*of*) some; and Allah (*is*) the *muttaqeen*'s (*reverential guarders against Allah's displeasure*)'s Guardian.

20. This (*is*) persuader-evidences for the mankind and a *hudan* (*divine-guidance*) and a mercy<sup>w</sup> for a people *youqenoona* (*they who believe with certitude*).

21. Or reckoned who<sup>r</sup> *ejtaraho*<sup>20</sup> (*they:z committed/wounded the unharmed by one or more of their senses*) the misdeeds<sup>w</sup> that [*We*] make them like whom<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> equal their living and their death; fouled (*is*) what they<sup>z</sup> rule.

22. And created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; and (*to be*) requited every self<sup>w</sup> by what it<sup>w</sup> earned-she,<sup>y</sup> while they (*are*) not *yodh'lamoona*<sup>21</sup> (*to be wronged they<sup>z</sup>*).

23. Have you<sup>h</sup> seen whom<sup>r</sup> *ittakhatha*<sup>22</sup> (*[he] took and presumed*) *hiselaha* (*deity*); his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/-consummated<sup>23</sup> over/on his hearing and his heart; and [*He*] made over his sight an overlay;<sup>w</sup> so who<sup>a</sup> *yahdey* (*divinely-guides*) him from after Allah; do then you<sup>z</sup> not reminisce.

24. And they<sup>z</sup> said: not it<sup>w</sup> except our life<sup>w</sup> (*of*) the world<sup>w</sup>; we die and we live and not perishes us except the *Dah'rō*<sup>24</sup> (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/that*)<sup>x</sup> of knowledge; *en* (*not*) they except presuming.

25. And if (*to be/being*) recited on them Our *Ay'ato*<sup>w</sup> (*Qur'anic statements*) evident-she<sup>ym</sup> not [was] their argument<sup>w</sup> except that said they:<sup>z</sup> *eato*<sup>x</sup> (*let-you<sup>z</sup> bring/come*)<sup>x</sup> by our fathers, *en* (*if*) you<sup>c</sup> were *sa'deena* (*always truth enforcers*).

26. Let-say [*you*]: Allah quickens you<sup>b</sup> afterwards [*He*] deadens<sup>25</sup> you<sup>b</sup> [*He*]; afterwards [*He*] gathers you<sup>b</sup> to

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبَعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ (١٧)

إِنَّهُمْ لَنْ يُغْنِوا عَنْكَ مِنَ اللَّهِ شَيْئاً وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أُولَاءِ بَعْضُهُمْ وَاللَّهُ وَلِيَ الْمُتَّقِينَ (١٨)

هَذَا بَصَرُّ لِلنَّاسِ وَهَذِي وَرَحْمَةُ لِقَوْمٍ يُوقَنُونَ (١٩)

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ يَجْعَلُهُمْ كَالَّذِينَ إِيمَانُوا وَعَمَلُوا الصَّالِحَاتِ سَوَاءَ حَيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا تَحْكُمُونَ (٢٠)

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتَجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢١)

أَفَرَءَيْتَ مَنْ أَخْذَ إِلَهَهُمْ هُوَهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَمَّ عَلَى سَعْيِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غُشْوَةً فَمَنْ يَهْدِي مَنْ بَعْدِ اللَّهِ أَفْلَأْ تَذَكَّرُونَ (٢٢)

وَقَالُوا مَا هِيَ إِلَّا حَيَاةُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يَهْلِكُنَا إِلَّا الْدَّهْرُ وَمَا هُمْ بِذَلِكَ مِنْ عِلْمٍ إِنَّهُمْ إِلَّا يَظْنُونَ (٢٣)

وَإِذَا تُتْلَى عَلَيْهِمْ إِيمَانُنَا يَبْيَسُ مَا كَانَ حُجَّتِهِمْ إِلَّا أَنْ قَالُوا أَئْتَوْا بِعَابِرَاتِنَا إِنْ كَنْتُمْ صَادِقِينَ (٢٤)

قُلْ اللَّهُمْ سُحْبِكُمْ ثُمَّ يُمْكِنُكُمْ ثُمَّ تَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا

<sup>17</sup> The word يَعْقُونَ “يَعْقُونَ” in “يَعْقُونَ” has double meanings: (1) enriches, (2) suffices. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

<sup>18</sup> The word ظَالِمٌ “ظَالِمٌ” = “the injustice-doer,” as ظَلَمٌ “ظَلَمٌ” = “injustice.” See the Lexicon attached to this Translation.

<sup>19</sup> The word أولياءٍ “أولياءٍ” could also mean, among them: protector, friend.

<sup>20</sup> The word ejtaraho = اجْتَرَحُوا, literally means “wounded the unharmed” by one or more of their senses.

<sup>21</sup> The word “wrongs” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

<sup>22</sup> See footnote 8 above regarding اتَّخَذَ.

<sup>23</sup> That is closed hermetically and determined irrevocably, or consummated/concluded.

<sup>24</sup> The word الدَّهْر “الدَّهْر” = Eternal-Time, versus العَصْر “العَصْر” = Epochal-Time.

<sup>25</sup> The word يُمْيِكُمْ “يُمْيِكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> no suspicion (*is*) in it;<sup>x</sup> [and,] but most (*of*) the mankind not know.

رَبِّ فِيهِ وَلَكِنْ أَكْثَرُ النَّاسِ  
لَا يَعْلَمُونَ ﴿١﴾  
وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ  
وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمٌ يُنَهِّي مَا  
الْمُبْطَلُونَ ﴿٢﴾

27. And for Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and day *taqumo* (*ups-to-fulfill*)<sup>w26</sup> The Hour<sup>w</sup> then-day lose the falsifiers.

وَتَرَى كُلُّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ  
تُدْعَى إِلَى كِتَبِهَا إِلَيْهَا الْيَوْمَ تُخْرَجُونَ مَا  
كُنْتُمْ تَعْمَلُونَ ﴿٣﴾

28. And [you<sup>s</sup>] see every *Ummaten*<sup>w</sup> (*people/ nation*)<sup>w</sup> kneeling;<sup>w</sup> every *Ummaten*<sup>w</sup> (*to be*) summoned to its<sup>w</sup> book; today, you<sup>z</sup> (*are to be*) requited (*according to*) what you<sup>c</sup> were working.

هَذَا كِتَبُنَا يَنْطَلِقُ عَلَيْكُمْ بِالْحَقِّ  
إِنَّا كَنَّا نَسْتَسْخِنُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٤﴾

29. This (*is*) Our Book;<sup>x</sup> [*it<sup>x</sup>*] pronounces on you<sup>b</sup> by the right<sup>x</sup> verily We were *nstan'sekho* (*replicating/ affirmably-copying*) what you<sup>c</sup> were working.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَيَدْخُلُهُنَّا فِي رَحْمَتِنَا  
ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٥﴾

30. So as-to whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> so admits them their Lord in His mercy;<sup>w</sup> *tha'leka* (*afar-that-it/ that*),<sup>x</sup> it<sup>x</sup> (*is*) the win the manifester.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ  
ءِيَّاتِي تُثْلِي عَلَيْكُمْ فَاسْتَكْبِرُمُ  
وَكُنْتُمْ قَوْمًا مُجْرِمِينَ ﴿٦﴾

31. And as-to whom<sup>r</sup> unbelieved they<sup>z</sup> have then not My *Aya'te*<sup>w</sup> (*Qur'anic statements*) [were/being]<sup>w</sup> recited<sup>w</sup> on you;<sup>b</sup> then *istakbartom*<sup>27</sup> (*you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness*) and you<sup>c</sup> were people criminals.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ  
لَا رَبَّ فِيهَا قَلَمٌ مَا نَدَرَى مَا  
السَّاعَةُ إِنْ نَظَنَ إِلَّا ظُنُنًا وَمَا نَحْنُ  
بِمُسْتَيْقِنِينَ ﴿٧﴾

32. And if (*had been*) said: verily Allah's promise (*is*) right and The Hour<sup>w</sup> no suspicion in it<sup>w</sup> said you:<sup>c</sup> not *nad'rey* (*we profoundly understand*)<sup>28</sup> what The Hour<sup>w</sup> (*is*); *en* (*not*) [*we*] presume except a presumption and not we (*are*) surely *mustayqeneena* (*assuredly possessors of certitude*).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَزِرُونَ ﴿٨﴾

33. And appeared for them *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> worked and *haqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeona* (*they<sup>z</sup> affirmably jesting*).

وَقِيلَ الْيَوْمَ نَسْنَكُمْ كَمَا نَسِيْتُمْ

34. And (*had been*) said: today [*We*] forgot<sup>29</sup> (*cease paying attention to*) you<sup>b</sup> just-as you<sup>c</sup> forgot<sup>30</sup> your<sup>n</sup> day's *leqa'a* (*meeting with*), this; and your<sup>n</sup> abode/lodging (*is*) The Fire<sup>w</sup> and not for you<sup>b</sup> of succorers.

لِقَاءً يَوْمَكُمْ هَذَا وَمَا أَوْنَكُمْ أَنَّارَ

وَمَا لَكُمْ مِنْ نَصْرَينَ ﴿٩﴾

<sup>26</sup> There is a *distinction* between “تَقُومُ” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تَقْفَ”. Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: happens.

<sup>27</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

<sup>28</sup> The word دُرَايَةٌ “دُرَايَةٌ” is from far more reaching than the simple “knowledge,” as “دُرَايَةٌ” extends to having *deep understanding* of the subject matter.

<sup>29</sup> The word نَسِيْ “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See *اللسان*.

<sup>30</sup> Ibid, regarding forgot.

35. *Tha'lekum* (collective-*afar-that*)<sup>x</sup> because that *ittakhathtom*<sup>31</sup> (*took and presumed you<sup>c</sup>*) Allah's *Aya'tew* (*Qur'anic statements*) jestingly; and deceived you<sup>c</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup>; so today not (*to be*) exited they<sup>z</sup> from it<sup>w</sup> and not they *yousta'atabona* (*they<sup>z</sup> sought to apologize*).

ذَلِكُمْ بِأَنَّكُمْ أَنْجَدْتُمْ إِيمَانَ اللَّهِ  
هُزُوا وَغَرَّتُمُ الْحَيَاةَ الدُّنْيَا  
فَالْيَوْمَ لَا تُخْرِجُونَ مِنْهَا وَلَا هُمْ  
يُسْتَعْتَبُونَ

36. So for Allah (*is*) the praise, the Heaven's<sup>w</sup> Lord and the Earth's<sup>w</sup> Lord, the worlds' Lord.

فَلَلَّهِ الْحَمْدُ رَبُّ السَّمَاوَاتِ وَرَبُّ  
الْأَرْضِ رَبُّ الْعَالَمِينَ

37. And for Him (*is*) the *keb'rey'ya'o*<sup>32</sup> (*matchless Exaltedness*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and He (*is*) The Mighty The *Hakeemo*<sup>33</sup> (*infinite hekmah*<sup>34</sup> *Possessor*).

وَلَهُ الْكَبْرَيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ

<sup>31</sup> See footnote 8 above regarding **اتَّخَذْ**.

<sup>32</sup> The word “الْكَبْرَيَاءُ” = “matchless exaltedness” with respect to Allah, the term means: *the exclusive and unique Majesty that befits Allah as compared to none*, as He is greater, above and beyond any one except Himself. See **قاميس اللغة العربية**.

<sup>33</sup> See the Lexicon attached to this Translation for an exposition on the words “الْحَكِيمُ” and “حَكِيمٌ”.

<sup>34</sup> See the Lexicon attached to this Translation for “*hekma*.” +